

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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Editorial

*"Forget not all the sunshine of the way
By which the Father led thee—answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee."*
—F. R. Havergal.

REV. E. B. PAYNE, the active Unitarian minister at Berkeley, Cal., is associated with others in the "Altruria Association—fraternal, co-operative," which has begun the publication of *The Altrurian* in the interest of co-operative settlements.

THE editor of *The Universalist* having failed to publish a correction by the trustees of the Dixon Universalist church of an editorial misstatement of his which reflected upon Messrs. Alcott and Schindler and the American Congress of Liberal Religious Societies, we have been asked to publish it in *UNITY*, and it will be found in our Correspondence column.

WE regret very much that the notice of the Illinois State Conference reached us so late that it did not get into last week's *UNITY*. Fortunately the notices given from the pulpits of the several churches belonging to the Conference doubtless made amends for our shortcoming. We take this occasion to beg our contributors to send communications so that they will reach us not later than the Saturday noon preceding date of publication.

Field notes that reach us Monday we can generally publish, but only when they are short.

THE Iowa Association of Unitarian and other independent churches, which met recently at Sioux City, was one of the most successful gatherings in the history of the liberal movement, both in the number of the delegates and in the helpful and inspiring papers and discussions of the sessions. Perhaps the high-water mark of the Conference was reached by Mr. Blake's noble "Sermon of the Perfect and the Imperfect." But the morning hour devoted to the memory of Sylvan Stanley Hunting was also most impressive in the tender and deep-felt tributes rendered by those who had known him. A report of the meeting will be found in next week's issue of this paper.

A CORRESPONDENT, solicitous for the advancement of good things, reminds us of the old adage,—"Councils of War never decide on going to battle." This suggests the paralysis of much so-called organized and organizing attempts in religion. The religious world is loaded down with "governing" boards that cannot and do not govern; executive committees that cannot and do not execute. It is an old but very pertinent question, how far this delusive superstition of modern times in the efficiency of committees can be trusted. Certainly there is need of awakening the sense of personal responsibility in the individual conscience. The fact that you are not on a committee does not relieve you from the responsibility of doing something to get the political, religious and moral world right and to hold it right; and the fact that your name is on the committee does not argue that you are serving the cause. There are too many men and women willing to serve the cause by lending their names. Let them keep their names away from where their hearts and lives are not. Every one should count one somewhere. Alas for the individual and the cause when the name is one place and the heart is in another! When God calls the roll he notices the absentees. We need a revival of the individual. The question is not,—What are they doing? but, What am I doing? Not Why do not you do this, that and the other? but Why am I not doing this, that and the other?

THE "Faith that Makes Faithful" has reached its twenty-fifth thousand and the publishers, C. H. Kerr & Co., have treated it to a new dress throughout. The old volume

that found its way into so many hands and hearts contained 131 pages. The new volume of the same size contains 228 pages. The increase being in the more open type and nobler page. The old edition contained many typographical errors; the new contains fewer. The old edition was dedicated in 1886 "to our yoke-fellow, John Calvin Learned." The new edition has this addition which touches many hearts with a new pang, "And good greeting to him now in the new life, August, 1894." Why should not a parent rejoice in the comely appearance of his child? *UNITY* welcomes this child of its loins in its better dress, and bids it God-speed on its new flight of usefulness. This 25,000 does not count the English issue in the pretty two-volume edition brought out by Lady Aberdeen nor the German translations of the same in parts which has appeared on the continent. The one sermon that has been wings to this book, "Blessed be Drudgery," has as a leaflet had a flight quite its own, which probably has reached its hundred thousand or more. And yet, we who know the book best know there is nothing peculiar about it except that it has tried to state the simplest, plainest things of religion independently of doctrine and without theological refinement. The measure of success which this little book has had shows how hungry the world is for a little plain religion of an every-day kind, something that can be applied to the homely exigencies of life. It is a small experiment in the right direction. Let others go and do likewise, only much better, and find a much larger constituency waiting for their work.

Rational Religion a Scientific Possibility.

Benjamin Kidd, in that much discussed book of his on Social Evolution, is quite right when he says that "Religion is a central feature of human history," although as it seems to us he is quite wrong when he says "that it is an ultra-rational sanction; that rational religion is a scientific impossibility." On the contrary it seems to us that through all the findings of reason, the links of logic, as much as through the testimony of experience and the labyrinths of emotion, the mandates of love are taught, and the soul is led to the shrine of reverence. The long, long struggle of judgment, the age upon age of selfish quests bring man at last to realize that selfishness is death; disinterestedness is life; that the little realm he can control is the realm of chaos, the home of misrule, until he recognizes that it is a part of that great realm

governed by the infinite power; that it is a section of that diviner rule that has established, to quote Emerson's great phrase, "the identity of the law of gravitation with purity of heart," and shows that duty is one thing with science, order and joy. If the sanctions of religion are ultra-rational, as Mr. Kidd claims, so are the sanctions of mathematics. All life, as all thought, is but a more successful fitting of the part to the whole, of the individual to the universe. The multiplication table is super-rational, as the Golden Rule is super-rational. Both were established before man was, independent of man's wishes or of his reasoning, and the forces altogether divine that established them established an aptitude in the primordial cell to understand them, to reach up to a conscious recognition of them, and to ultimately become a creator of new forces, higher forms, by the use of them. Religion is the most natural of nature's products in the same sense that the rose is queen of the flowers and the oak is king of the forest, because it is the superlative reach of nature, the divinest blossoming of the human heart, the most magnificent branching of human intellect. Religion revealed? Yes, in a more sensitive and God-disclosing fashion than ever before. Revealed as the all-commanding Justice without which no political economy, scheme of taxation or national administration can bring aught but confusion; revealed in the ever-increasing mastery of the love that comes to consciousness in the touch of lovers' lips, and still higher in the brooding care of the fireside, that welcomes as messengers from the Eternal the off-springs of love, and again in the passionate love that is glad to die for the honor of a flag that is a nation's symbol; till at last that same love, dear, domestic human love, reaching up into the serene joys of the truth-seeker, becomes the rhapsody of him who communes with the rushing planets and the wandering comets; who is in love with the sunrise, finds companionship in sunsets, rejoices in the comradeship of the centuries, puts his hand into the hand of his brother Buddha and brother Jesus, faces danger undaunted, welcomes death without hesitation, knowing that

"'Tis man's perdition to be safe,
When for the truth he ought to die."

Religion is becoming more and more a necessity with the growth of science, the development of art, the emancipation of humanity. It pleads with those who are so anxious to foster science with the adequate instrumentalities of laboratories, observatories, libraries and colleges; who are so ready to encourage art by patronizing the artist—all the way from the one who manipulates clay into stately statues to the one who cuts silk and plaits ribbon into perishable gowns,—not to neglect the still higher necessity of equipping religion with such instrumentalities as will enable its spirit to work upon the lives of those who need its help above all else. Without this all other helps are vain. An undevout science does lead to insanity; a selfish heart does make for debility; an indulgent culture is the menace of our times. Religion asks of reason to give it a church

that will not be an anachronism; that will not print its ritual in the black-lettered text of feudal ages; a church that will not try to found its fellowship upon the controversial fragments of the hair-splitting and text-tearing polemics of the older theologians; a church whose cornerstones will be tasks to do rather than dogmas to defend; a church whose only hope of universal salvation will be found in its practical recognition and actual exemplification of the universal brotherhood here; a church that will be a right hand to the religion of fraternity and willing feet to the religion of helpfulness.

History may have to repeat itself; the law of religious progress is not changed. When the Spirit has a new accent to add to its gospel it must call new instrumentalities into being to do it. For this reason the apostles failed to make of Christianity a larger Judaism; Luther failed to make of Protestantism a reformed Romanism; Wesley failed to make of Methodism a vitalized branch of Episcopalianism; Bal-lou failed to engraft his doctrine of universal salvation upon the Orthodox creeds; and Unitarianism failed to re-construct the Trinitarian formula within the pale of Trinitarian fellowship. And so this call of reason for a scientific church cannot be answered by trying to build it on the ruins of a theological church. It must be the church of man, the church of social reform, the mundane church whose kingdom of God must, perforce, have for its present settings terrestrial surroundings. While the questions about the religion of Jesus are being discussed, Reason calls not for the "church of Jesus" but for the "church of man;" not the church of the son of Mary, but the church of the sons of the Marys, aye, and of the Marthas, too; the church of Joseph, the carpenter, the man of toil, the child of ignorance and prejudice. It calls for a church not of Paul, the theologian, but of Paul, the tent-maker, Paul the tireless friend of the restless and the seeking, the church not of the eighth chapter of Romans, the strong-hold of Calvinism, but the church of the thirteenth chapter of first Corinthians, the great hymn of love.

"Unity," Unitarianism, and the Liberal Congress.

It would seem that our genial contemporary, the *Christian Register*, has taken to reading *UNITY* of late, and it seems to be surprised to find, according to its last issue, that "UNITY, which practically ceased some time ago to be the organ of the Western Unitarian Conference, or to represent Unitarian sentiment and fellowship in the West," has at last come to be the organ of the American Liberal Congress, which fact, the *Register* says, was expected for some months. Now if our contemporary had been in the habit of reading *UNITY* it would have found that it never has claimed to be the organ of the Western Unitarian Conference or any other denominational organization at any time during its seventeen years of existence, any more than has the *Christian Register* been the

organ of the A. U. A. Our word has always been "with, but not of the Unitarian movement"; and, in order to make this more clear, for the last year the *Register* might have read under our title the headline "*An advocate of universal religion, and a co-worker with all free churches.*" Our readers have not had to wait until a "recent issue" to find out that it has been hand and heart and head in sympathy with the American Liberal Congress, from the start; it helped create the Congress, the full proceedings of which were published in our columns, and its interests have been kept steadily before our readers. We care nothing for the reputation of consistency. We hope *UNITY* has changed and we trust it will change in the future. But the editor of *UNITY*, twenty-four years ago, undertook to organize in some small way in the state of Wisconsin a fraternity entirely similar in spirit to that of the Liberal Congress, and he succeeded in raising a revenue of \$1,200 a year for missionary work in the state that year. That Wisconsin fraternity ceased only because the missionary's energies were diverted into other and more local work. Twelve years ago, when he began his work on the south side in Chicago, at the outset, he laid aside the Unitarian word from the name of the new society and adopted "All Souls Church." It is nothing new, then, for *UNITY* to urge that Unitarianism has ever tended towards and must ultimately welcome this synthesis of the Liberal forces which will be larger than the word Unitarian and which may not necessarily carry the word. We will not continue the "quibbling," although certain lines in the editorial of our contemporary sound very much not only like quibbling but like a direct misrepresentation of the spirit and purpose of *UNITY*, which must be quite apparent to the regular readers of this paper. The *Register* ignores the manifest distinction between a cherished faith and the legislation of that faith into the constitution of an organization that claims to be open to free thought and free minds. What the present sentiment and fellowship of the Unitarians of the West may be we cannot say. Perhaps the *Register* has later information than we have. But this we do know, that there seems to us a clear need of a non-sectarian movement among the so-called Liberal churches themselves. When Unitarians become so vigilant of their name that they prefer inactivity and inoccupancy than to go along under other name than their own, it is time to lay aside once in a while the word, in the interest of the thing. Our contemporary is also puzzled to see what there can be for the Liberal Congress to do as long as the other "organizations are well equipped for work." We must make allowance for difference of locality; perhaps in the neighborhood of Boston the Universalist and Unitarian organizations are quite competent to occupy all the field there is to occupy, to till every neglected spot in the territory. But out here in the West it is certainly very different. In the great state of Illinois, which contains the great Chicago metropolis, there are not more

than eighteen or twenty Unitarian societies, and some of these are living, as the hymn book says, "at a poor dying rate." The same is essentially true of the other branches of the Liberal church; while the other fact is also true, that there are many, many places where organizations under these sect names have been tried and tried in vain, but which contain Liberal forces enough, if they were all united, to form a strong organization,—Independent, Liberal, non-sectarian in character it may be. The fear of "another sect" implies the need of a non-sectarian propaganda in the interest of truths held in common. So long as Universalist and Unitarian are "sects" with rival interests and competitive spirit, there is a place for a movement that is *supra*-sect, a non-sectarian movement to neutralize the sectarian spirit among those who have least right to show it because they make the greatest claim to be free from it. We love Unitarianism, but it must not become the "dog in the manger." But we will not dispute. We will wait and work. Certainly it is not in the purpose of any member of the Board of the Liberal Congress to enter any field where the Liberal *sects* are already in possession, or to do anything except that which will look toward fusing that which ought to go together. UNITY may have lost its right to represent in any way the Unitarian *sect*, and this honor it never claimed. It certainly will rejoice in the triumph of that *sect* as being the noblest and broadest of all the Christian *sects*, but it will rejoice more in the triumph of the Unitarian *idea*,—that is, a movement which, as the editor of the *Register* has happily phrased it, is "the free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion."

Poetry For Children.

Children are not idiots, is a maxim which those who make a business of writing verses for them ought seriously to ponder. The presumption in the minds of these caterers to the youthful appetite poetic, seems to be that they are, and a very peculiar brand of idiot at that. Any ordinary, every-day sort of idiot would spurn their productions without a moment's hesitation, they must know; but they seem to think there is a little lower grade of mental vacuity, which they may hit. Perhaps they do please that constituency, wherever it may be, but certain it is that no wide-awake, bright boy or girl, able to read for himself or herself, will read the so-called children's poetry furnished in the papers for the young. Their friends sometimes try to read it to them, but they are shouted down, and the cry, "Don't read the poetry," is a very familiar one to those who read to children. "Mary Had a Little Lamb," is a sublime epic, compared to the majority of these effusions, and "High Diddle Diddle," as a narrative poem, outranks any I have lately seen.

Indeed, Mother Goose, in its way, is incomparable, and if we want nonsense rhymes

there they are to our hand, ready made and plenty of them. The babies will always love them, and the fathers and mothers always get intense satisfaction from them. It is not of Mother Goose that I complain.

But for boys and girls of an age to read the children's magazines and papers, such doggerel is totally unfit. They don't want to read about "A Chocolate Guard with a Licorice Stick," or "A Pink Sugar Kitten," or "A Doggie That Really Can't Bite." They don't care for the woes of "The Poor Little Toe," nor the "Deary-my-Dearie, oh Dearies," or any of the thousand and one variations on the Land of Nod, a sweet and successful poem of a few years ago. Older people, who have never tried these things on children, may think them ingenious, and admirably adapted to the comprehension of the child. But the keen, bright child-mind rejects them, one and all. Boys will read "The Wreck of the Hesperus" till they know it by heart, or "The Barefoot Boy," or "Bozaris," or "The Battle of Waterloo," or any of the stirring extracts from Scott's "Marmion" or "Lady of the Lake," with which the school books used to be filled. "The Prisoner for Debt" is a prime favorite, and "The Isles of Greece" used to be spouted by all the boys we knew. And who does not remember how often the dialogue between Brutus and Cassius used to be declaimed in his own school days? And Hamlet's soliloquy, Mark Antony's oration and Othello's defense, also. Boys are made much as they used to be; and if a generation ago they appreciated and loved these things, it is the fault of their training if they do not do so now. If a boy cannot be made to thrill by reading "How They Brought the Good News From Aix to Ghent," or cannot be amused with the Pied Piper, and Dr. Holmes's lyrics, you can hardly make him "take to poetry" by reading to him the twaddle called children's verse. We write down to the children's comprehension quite too much. They understand books a great deal better than we are apt to fancy, and often when they are twelve years old they may read grown-up books with much more profit than the pabulum we now offer them. Read Evangeline and Hiawatha to your boys and girls if you doubt this, or "Marmion" or "The Lady of the Lake," or any good ballad from the great poets. Macaulay's Lays will delight a child with literary instincts, and Byron's narrative poems drive him wild with enthusiasm. We have Ruskin's word for it that he was brought up on them and never experienced the slightest moral harm from the reading; but if necessary a judicious parent may cut as he reads. I have myself a vivid recollection of reading indiscriminately in all the poets, for days and weeks at a time, before I was fifteen, and getting everything that was good, and nothing that was evil, from so doing. If we have no writers for the young now who can write anything strong and stirring and heroic for them, pray let us take them back to the old masters.

H. T. G.

GET your friends to subscribe for UNITY.

Contributed and Selected

The Song We Had To Sing.

ALBERT S.

One day when life was sad and drear
When death had summoned those most near
And all seemed going wrong,
A soft voice whispered: "Sing you must,
Go find some simple hymn of trust
And hum its soothing song."
The words seemed lifeless and the tune
Had not enough of nature's June
To drive sad thoughts away;
Yet on we sang with tearful eyes
Till faintly through our inner skies
There beamed a cheering ray.
Then, slowly as at break of day,
The darkness fled, the gloom gave way
To ruddier atmosphere;
The pain began to lose its sting
And deeper insight helped to bring
Sweet thoughts of trust and cheer.
And now when dreary seems the day,
When hard the toil and long the way,
We seek the selfsame spring;
Then lighter grows our load of care
And thankful hearts would turn to prayer
The song we had to sing.

Sylvan Stanley Hunting.

A LETTER READ BEFORE THE IOWA UNITARIAN
CONFERENCE AT SIOUX CITY, OCTOBER,
1894.

I am very sorry that I cannot attend your meeting, in response to the invitation of your Committee on the Program, and take part in the spoken tributes to the memory of our fellow-worker and friend, Sylvan Stanley Hunting. With or without this written word I should in spirit be present with you at that memorial hour; but it is a gratification to me, by the Committee's kind request, to say by letter what I should yet far more gladly give you with the heart's own accents in the living voice.

Longer, perhaps, than any minister who will be in attendance at your conference have I known this man whom we commemorate. On my coming west in 1872 I succeeded him in the pastorate of our Quincy church, from which he had withdrawn to take the secretaryship of our western field. Thus indirectly, as well as directly, I came at once to know him and of him; and the years since have increased that knowledge and the friendship and esteem growing out of it. The news of his death, which reached me through the morning paper on a beautiful June Sunday here in St. Louis, though not a surprise, awoke in me tender sorrow, mingled with glad and grateful memories. The thought of him was with me in that day's service, as I stood in the pulpit of that other elder brother among us, the late John C. Learned. With each of these men there seemed to me to pass a part of the unwritten and unwritable story of our Western Conference,—those longer personal memories which we like to exchange one with another at times, and which are side-lights to the necessarily incomplete records of pen and print. Mr. Hunting could speak of earlier aspects of our western work, individual and collective, of the difficulties encountered, the discouragements faced, the achievements slowly won, the strong and steadfast men and women among our laity,—now within the veil,—through whose faithful service the cause of rational religion and a freer faith is advantaged today throughout this Mississippi valley. Of all this he could tell, and the

lesson he drew from it all was sure always to be one of courage and confidence and cheer.

How far shall one in a public assembly, even of such make-up as this, attempt a balanced judgment of his friend? It is the beautiful office of death to halo those whom we have loved, and in its perspective we are impressed rather by the totality of character than by the features thereof in detail. Thus this man stands to my vision as an earnest, just, pure and generous soul. Mr. Hunting had an alert and active mind and a warm heart. That mind was curious in many directions, interested in various departments of knowledge and research. Nature, society, the individual soul and its problems, all appealed to him and were matters of his serious inquiry and care. His knowledge was varied rather than specialized in any direction. His thought was discursive, sometimes at the cost of incisiveness in his presentation of it, but always fresh and vitalized from the warm glow of his heart. In every contact of life he found and felt some touch of common interest and human kinship. All sorts and conditions of men he reckoned within his pale of brotherhood. He was a man of large public spirit. No good cause within his town was outside his interest or lacked his helping word and hand. He was a preacher of practical religion, and in his character and life he exemplified what he preached. He was a man of moral enthusiasm. He sometimes failed in tact, and this for the time made him to be by some misunderstood and misjudged. But this quality or gift, valuable as it is in one's intercourse with his fellows, belongs rather to the surface and not to what is integral in character; and they who came to know the man were sure to correct all such misjudgments by their fuller knowledge of him. He was humble in spirit, never putting himself before the cause he would advance, but losing himself rather in its service. He was not self-seeking, nor covetous of praise. Yet with this genuine humility he had the courage of his convictions and could be bold for the truth. It may be said of him, more than of most men, that in his heart was the law of kindness. In an unusual measure he seemed to me to fulfil Paul's description of charity,—"is not easily provoked, taketh not account of evil." He might be hurt, but he was slow to be offended and quick to forgive. I recall, as I write, a signal instance of this in one of our Western Conference meetings many years ago, which I will not here relate, but which made a deep impression upon me at the time, and which abides as one of those marked revelations of character which we do not easily forget. If with the measure he habitually meted it be measured to him again, his memory is secure in the appreciation and loving regard of all who knew him. Among all our workers in the field I have known none of readier sympathy, none more willing to spend and be spent for the higher interests of the community, and for the faith that gave guidance and comfort and strength and joy to his own soul. More than most of us he had the spirit of the missionary, and in some of our western churches today his name and service abide as their cornerstone.

I recall now with special gratification my last meeting with our friend. It was a year ago last February, when I was in attendance at a series of meetings held in our church in Des Moines, during which I was once again guest in the Hunting home. He was then in failing health and I saw the change from the earlier strength. But all I had most loved in him seemed to shine with added glow. The old kindness was there and

even in fuller measure. There was the same self-forgetfulness in his thought and conversation, the same warmth of hospitality as of old. The oldtime interest in the work he had so loved was there, too, though he must now watch others go to the field while he waited behind. But this he bore with beautiful patience, hoping still that more working days were in store for him. He could rejoice in others' successes and be glad for their harvest songs. This was the nature of the man; and very beautiful it all seemed to me. But he had wrought his part, and an honorable part it was. He had given his full share of love and labor to the cause he had served for so many years. Whenever and wherever the story of our Western Unitarian fellowship and work shall be told, the name of Sylvan Stanley Hunting will have deserved prominence in the long chapter of the last twenty-five years; and side by side with his name will stand that of the devoted wife who shared his interests and labors, and was one with him in it all. F. L. HOSMER.

St. Louis, Oct. 7, 1894.

Traits of the Primitive Child in Modern Infants.

The universal tendency exhibited by infants to pick up small objects of all kinds and put them into their mouths is not, in a modern nursery, considered conducive to their welfare. Yet the universal character of the habit compels one to believe that at one time it was an important factor in determining survivorship. It is astonishing what a thoroughly robust and healthy infant will swallow with impunity; and in all probability the crawling cave-dweller had a stomach which was much more tolerant than those possessed by his modern descendants. In times of stress, when the hunters of the starving clan were scouring the country for prey, and the squaws were digging for roots in the forest, he busied himself in a profitable manner among the abundant debris on the floor of the cave, or experimented gastronomically with grubs, caterpillars, and other small deer, as he crept after his mother among the grass. Although many of the objects ingested in this hap-hazard and impartial fashion would be of doubtful dietetic value, it is by no means a far-fetched hypothesis that such a foraging instinct told for a good deal when starvation was imminent. Nor, probably, did he make so many fatal mistakes as many people would imagine. The modern view of a baby, current among nurses and mothers, is that it is an unmitigated fool with strong suicidal tendencies. The results of the investigations in infant psychology carried on by my colleague in this fascinating branch of the study of human attributes, Professor Preyer, of Wiesbaden, show that the baby has been grossly slandered and misjudged through the fond arrogance of domestic philosophers. No doubt many of the pristine instincts of this (normally) intelligent animal have been blunted and warped by imprisonment in stuffy nurseries or smothered by inordinate swaddling. But in primeval times the infant with the least aptitude for locomotion had wits sufficient for his wants, and inherited instincts of self-preservation as trustworthy as those of the crawling puppy or the fledgling bird.—Dr. Louis Robinson, in *North American Review* for October.

A Study in Heredity.

A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of

drinkers and twelve families of temperate ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperates sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five so stunted in growth as to be really dwarfs, five when older became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind.—*National Temperance Advocate*.

EVER since I have taken up the study of birds I have been called ugly names. The professor of anthropology objects to birds having as much sense as man, but there is one bird that possesses ventriloquial powers and is conscious of it, using it for the protection of itself and young. Some time ago I was attracted by a peculiar note, but could not see the bird, soon I heard the same note in another direction and wondered what bird had mimicked the tone so successfully. Turning in another direction I discovered a small yellow breasted bird that by its ventriloquism had completely deceived me. Soon its mate came and I watched them through the summer; while the hen was sitting the male warded off danger by his ventriloquism, he threw his voice in every direction. My curiosity made me somewhat cruel, but vary my experiment as I would I found the bird was thoroughly conscious of its power and trusted more to it than to flight for protection. It is wholly inadequate to explain this as a mere instinct, and though the bird was deceived and suspected danger when there was none, still it put forth a series of mental acts in the right direction.—C. C. Abbott.

THE books recommended to be read in connection with the Fifth Year's Course of Sunday School Lessons, are for sale by the Unity Publishing Co., 175 Dearborn Street, at a reduced price. Prices sent on application.

THE BEST BOOKS.

1. If only one: Allen, "Outlines of Christian History." \$.60
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Parts of this are invaluable still to the student.
(b) Hatch, "Organization of the Early Christian Churches." \$1.50
A masterpiece on the growth of the church as an institution.
(c) Stanley, "Christian Institutions." \$1.35
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Church-Door Pulpit

David Swing in Chicago.

BY REV. J. T. SUNDERLAND, OF ANN ARBOR, MICH.

It is not easy to overestimate the service which Professor Swing rendered, in his all too short life, to religion, to morals, to education, to literature, to art, to all the higher interests of man and society, in Chicago, in the West, and in our whole land.

He came to Chicago twenty-eight years ago, from Miami University, at Oxford, Ohio, after twelve years of service there as professor of Greek and Latin. He was at home in the ancient classics as few even the ripest scholars are. He loved art, and had gained a large knowledge of it. The best literature of the world was at his command. With such rich intellectual furnishing, added to a mind of naturally great and brilliant powers, a unique genius and extraordinary breadth of sympathy, it is not strange that he at once took a commanding place among the intellectual as well as the spiritual leaders of the great city which he had chosen as his home. No more strange is it that his influence from the first was on the side of everything that was enlightening and elevating.

He has been called a Greek. So he was—a Greek transplanted from the days of Pericles to modern Chicago. He had a Greek mind, that loved rhythm and beauty and harmony and repose. Yet he was at the same time alive to all the splendid movements and progress of the modern world.

Matthew Arnold urged that the world's greatest need is "sweetness and light." No nobler apostle of sweetness and light has our generation seen than David Swing. How strange that such a man should have gone for his life-work to Chicago,—the city of lumber and railroads and land speculation and grain speculation and stockyard and pork packing and property booms and millionaires who were yesterday poor boys, and of unparalleled material development! What did such a city want of Greek culture and the refinements of life? Yet here he planted himself and entered upon his glorious mission, which was nothing less than to spiritualize the mightiest aggregation of material energy and wealth and power that the world has ever seen; to transform this young giant city from brute to man; to give the great and powerful body a great and beautiful soul; to lift into a modern Athens what was in danger of sinking into a modern Babylon; among its stockyards and dockyards, its packing houses and wholesale houses, to plant schools and colleges, libraries and churches, art and beauty and religion. And grandly he fulfilled his mission. Today where is there a city of nobler architecture or finer art or one where education and religion are more prosperous?

When last year men saw the White City in Jackson Park, peerless in beauty, they said: "It is impossible. Chicago cannot have built this. Paris might have done it, perhaps; or Berlin, or London, or possibly one of our older eastern cities of America, as Boston or New York; but surely not the city of lumber and pork packing, at the head of the western American lakes."

Yet there it stood! Who built it? More than any other man, David Swing,—the incomparable preacher who, with a fascination they could not evade or escape, held in his hand for an hour every Sunday morning for twenty-eight years, an audience representing a large part of the wealth and energy and brain power and influence of Chicago, while he kindled in their minds a love of the true, the beautiful and the good, and taught them,

with an impressive eloquence which they could not resist, that a merely material civilization is a brute civilization, and can become worthy of men only as it rises to ends and ideals that are spiritual.

I do not say that the splendid development of Chicago's intellectual and spiritual life which found such matchless expression in the White City was due to the great Music Hall preacher alone. But I do say that he more than any other was the *leader* in all the long, slow, difficult, inexpressibly important work of its creation. I do not think it is too much to believe that without Professor Swing, and the quarter of a century and more of his refining, educating and enlightening influence in Chicago and the West, which went before and prepared the way for it, the White City could never have been.

Nor need we stop with the White City. Chicago bids fair to become at no distant day the greatest library center in America. Already four great libraries are established there, all of which are rapidly pushing forward to strength. Have they arisen by chance? Not so. The men that have endowed or are creating them have largely been influenced and moulded by this broad-minded and enlightened preacher.

Who dares say or believe that the new university of Chicago could have sprung up to its present proportions except for the influence of this man upon the rich men and women from whom so much of its endowment has come? I do not wonder that the proposition is made to call one of the new university buildings soon to be erected by his name.

The noble Armour Institute, the Hull House, the Athenæum, the great park system surpassed by nothing of the kind in the world, the Art Institute, the Field Museum,—how closely connected are all these with his influence, with that appreciation of education and art and beauty, and that enlightened public spirit which he has done more than any other man to create in Chicago!

And finally, who believes the great Parliament of Religions would have been possible without the spirit of religious enlightenment and breadth and brotherhood which so long had been streaming out over Chicago and the West from the pulpit of Central Music Hall? As an historic fact, I believe it was Professor Swing who first suggested the parliament, in a letter which he wrote to one of the Chicago papers. But even aside from that, was it not the work of his twenty-eight years in Chicago, more than any other single influence, that prepared the public mind for the parliament and made it possible?

Let me add a word about another side of his work and influence. He was one of the most living of preachers. The history of his time might almost be constructed from references to current events in his sermons. He applied everything he said to today. His aim was ever to correct present wrongs and evils, and to build up the kingdom of God in America, and in Chicago, now. He was full of lessons from the past. But it was always to teach present wisdom. While he was the most poetical, he was also the most practical of preachers. His rare diction only robed in elegance his ever earnest purpose of present good to men. He was the friend and helper of all philanthropies, and all reforms that seemed to him genuine,—even that which so many men have turned the cold shoulder upon, the cause of woman's advancement and protection. He was clear-eyed enough to see and brave enough to say that woman cannot be safe without the ballot. His pleas were frequent and eloquent for civil service

reform, for municipal reform, for the purification of politics, for temperance, for better protection of animals, for justice and kindness and legal protection to the negroes in the South, for everything looking to the moral health and elevation of the people. And his condemnation was ever prompt and unsparing of every kind of vice and evil that infests society.

But he never chose a sensational theme or spoke a sensational word in all his career. His trust was in the simple and exact truth. The truth was his queen, his goddess, whom he delighted to array in the beautiful attire of choicest language and richest imagery. But on no condition would he stoop to the employment of the cheap tinselry of rant or extravagance or sensationalism.

He was an optimist. Not of that shallow kind that can see no evil in the world. He recognized the evil; yet through it all he saw a final outcome worth the while,—and so he could help men to be willing to suffer and dare and do, in spite of the evil, and because of it, to turn it from evil at last into good.

He was a humanitarian and a cosmopolitan. Everything that interested mankind interested him. He was a lover of all men, all beauty, all light and truth, all good.

Many called him an unbeliever, a skeptic, an infidel. They knew not what they said. He was a mighty believer. He only disbelieved the irrational and debasing that he might the more profoundly believe the rational and the worthy. How beautiful and exalted was his thought of God! How sweet and noble and human and winning was the Jesus he loved, and so dearly loved to portray! How adequate and real and commanding was the salvation he believed in and preached!—a salvation from all that hurts and degrades manhood and womanhood; a salvation of human society; a salvation which shall embrace, ere it is consummated, every human being, leaving no outcasts, and no prisoners in dungeons of eternal pain.

Is it any wonder that men heard his gospel gladly? Who, now that he is gone, shall fill the place of this great preacher, this incomparable prophet of sweetness and light whose words were music, this rare spirit? Who shall take up and sound unto men his beautiful message of truth and love?

The Home

Helps to High Living.

Sun.—The recollection of a deep and true affection is a divine nourishment for a life to grow strong upon.

Mon.—The best servant does his work unseen.

Tues.—Cheerfulness is the daughter of employment.

Wed.—Spiritual selfishness is sometimes mistaken for sanctity.

Thurs.—Blind impulse is Nature's highest wisdom, after all.

Fri.—Apology is only egotism wrong side out.

Sat.—Sin has many tools, but a lie is the handle which fits them all.

—O. W. Holmes.

What I Found in the Woods.

One bright Spring morning I was walking out in the woods and watching the sunbeams play hide and seek with each other through the branches of the trees.

I was looking for any stray floweret which might have braved the strength of Jack Frost's breath and smiled back at the sun a thanks for the warm rays of sunshine.

No flowers could I find, but instead I came upon a tall tree with a round hole in its trunk, just about as high as my eyes.

When I had been a little girl, one of my delights was a friendly old tree with a great opening just at the ground. What a home it had been for me! My dolls and I played there; it had been my kitchen, my parlor, my dining room, where I had played party with my dolls many a time. It really belonged to my dolls and me; no one else seemed even to notice it.

There was always a band of birds singing outside, so my doll guests were always sure of music.

Here in the midst of the woods, I had found another hollow tree. I longed to climb into it; but I was grown too large, and the hole was so small I could not even put you inside in the warm darkness.

I placed my ear to the hole, but there was no sound.

Growing bolder, I put my hand inside. I might have known Dame Nature did not make holes and queer corners for nothing. What do you suppose I touched? I carefully drew it out, and there lay a little soft, furry squirrel, sound, sound asleep in my hand. And what do you think—he did not waken, or stir!

I held him gently up to my cloak and put in my other hand, and what do you suppose I found this time? Just another little gray ball of fur. I laid them close together in one hand, and went on hunting into the dark secrets of the hollow tree.

No more balls of fur, but a whole heap of nuts—chestnuts, hickory, beech nuts—came pouring out of one corner. The dear little squirrels had been taking a long winter's nap, and the warmth of the Spring had not yet called them back to their frolicsome life.

They were so pretty and soft and furry, I wanted to take them right home with me to enjoy each day. But I happened to think they would soon waken, and how queer the cage floor would seem to them in place of the quiet wood in which they had gone to sleep.

I remembered how I had loved my hollow tree, and I knew they must love their tree, too; so I laid them inside close together. The nuts I had scattered, I knew they would quickly find.

When next I went to the wood, every little singing stream was blue with violets. There was the old tree again, the same hole, and there, blinking at me, were two bright little black eyes in the hole. Just above my head was a soft cough, a chattering, a whisk of tail, and I saw the other little fur ball.

I wondered if they knew they had had an early Spring visitor. I wondered if the little scolding chatter was for me because I had scattered the nuts. But the happy little gray fellow in the hole whirled after his mate, and chasing him from branch to branch, left me wondering.—FLORENCE G. BENNETT, in *Child Garden*.

NO MAN preaches novelties and discoveries; the object of preaching is constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions. These plain lessons the humblest ministers of the Gospel may teach, if they are honest, and the most powerful Christians will ponder, if they are wise.—Sydney Smith.

"Why Do the Jews Not Accept Jesus as their Messiah?" The question is ably answered by Dr. Felsenthal in a pamphlet, price, 5 cents. Bloch & Co., 175 Dearborn St., publishers.

The Gentian.

The gentian hid a thoughtful eye
Beneath dark fringes, blue and shy,
Only by warmest noon-beams won,
To meet the welcome of the sun.

The gentian, her long lashes through,
Looked up into the sky so blue,
And felt at home,—the color there
The good God gave herself to wear.

The gentian searched the fields around;
No flower-companion there she found.
Upward from all the woodland ways
Floated the aster's silvery rays.

The gentian shut her eyelids tight
On falling leaf and frosty night;
And close her azure mantle drew,
While dreary winds around her blew.

The gentian said, "The world is cold;
Yet one clear glimpse of heaven I hold.
The sun's last thought is mine to keep;
Enough,—now let me go to sleep."

—Lucy Larcom.

The Sunday School

Fifth Year of the Six Years' Course.

The Growth of Christianity.

BY REV. J. H. CROOKER.

Second Period: Christianity in the Middle Ages: A. D. 440—A. D. 1453.

LESSON VIII. The Oriental Churches.

Chronology:—From the Synod of Toledo, A. D. 589, to the Council of Constantinople, A. D. 879. The story of the Iconoclasts (given by Gibbon, vol. V. pp. 1-40) may be told to children to illustrate symbolism in religion; and also as a lesson against both bigotry and superstition.

I. THE GREAT DIVISION.

In 327 arose the new city, Constantinople, taking its name from the emperor who caused its building. It became a seat of government in the east and a rival to Rome. Over a half century later, 395, the Roman Empire was divided at the death of Theodosius between his two sons, Honorius ruling in the west and Arcadius in the east. From about the year 400 on we speak of the eastern as the Byzantine Empire. From this date, we note a decided cleavage between the civilizations centered in Rome and in Constantinople, started and deepened by the differences of the people in customs, policies and languages, Greek being used in the east and Latin in the west.

In the orient, to this day, we find the luxurious few and the starving masses, despotism and servility, economic stagnation and a passion for mystical speculation. In the occident, a devotion to affairs and a zeal for conquest, the assertion of rights and a passion for progress, a more practical spirit and a more organic method. As time passed the tasks of government in each region became radically different. In the east, it was a problem of defence and preservation,—preservation of the treasures of art and learning, and, later, a defence of the Christian faith against the fierce assaults of Islam; in the west, it was a problem of conquest and reorganization,—a spiritual conquest of the barbaric invaders and a going forth to gather these children of the forest into churches and states.

Out of these differences arose other differences in the spirit and method of Christianity. In the east, the Greek philosopher, passing over into the church, became its minister and gave the Christian faith a philosophical interpretation. He dwelt on

its mystical side and busied himself in discussing the problems of the Godhead. He was more interested in constructing a dogma than in making converts. Moreover, the inertia of the orient brought about two results: a deadening respect for tradition, making the church dogmatic and conservative; also an incorporation into the new faith of much of the sensualism of the old religions,—pagan symbolism and idolatry which the clergy were not energetic enough to exclude or abolish.

But in the occident, the Roman lawyer or magistrate, passing over into the church, gave Christianity a more legal interpretation and social organization. He was interested in its human and practical side. His chief problems in theology had reference to the nature and redemption of man. He was devoted to the church as an institution. He was more intent on missions than speculations. He was full of practical enterprise. Not buried in traditions, but out in the world at work. Not afraid of progress, but ready to learn from experience and use new means to gain new power. Also, his peculiar opportunity led him in this different line. In the east the presence of the emperor, exercising supreme authority, together with the pride of church officials in Jerusalem, Antioch and Alexandria, with their zeal for precedence, made unity and strength of organization impossible. A Catholic hierarchy could not rise there. But in the west the ideals of imperialism, the presence of the invader creating the need of a central power, the immense mass of new people to be disciplined and organized,—all these things opened a wide door for ambition and action, and made a compact and comprehensive church necessary. These facts show that race distinctions are stronger than the Christian faith. They also illustrate the truth that Christianity itself is one of the variable natural products of all the forces comprehended in that complex system that we call civilization.

These influences had been at work separating the oriental churches from Rome for some years, when an addition to the trinitarian formula at a Synod in Toledo, in 589, brought the antagonism more to the front. In the older creed, the Holy Spirit is said to *proceed from the Father*. The Arians appealed to this as proof of the *subordination* of the Son. And so, to deprive these enemies of the Catholic faith (the Arian Goths) of this argument, the representatives of Rome added the word *filiouque*,—"and the Son," making the creed state that the Holy Spirit proceeds from both Father and Son, asserting and guarding in this way the equality of the Son with the Father.

This addition the eastern churches rejected: (1) because they were tenacious of traditions and set against innovations; (2) because it was a Roman expedient for which they felt no need and the source of which irritated them; (3) because the Greek language did not furnish an easy and precise equivalent for the word *filiouque*. Over this point bitter and fanatical controversies, often resulting in the clash of arms, raged for nearly three centuries. To us it appears a trivial and obscure *mystery*, but then it seemed important, chiefly because linked with large public policies and radical differences of civilization. Finally, in the Fourth Council at Constantinople (the eighth ecumenical), in 879, the east decisively condemned the addition of *filiouque*; and also resisted Rome's claim to supremacy in Bulgaria. Since that time, though union has often been discussed, the Roman Catholic church and the Oriental churches have stood widely apart.

II. MOSLEM AND ICONOCLAST.

If we look over the eastern churches about the year 600, it is a pitiable sight that we see. The Christian movement had stagnated. Lethargy existed everywhere, broken only by the bigotry of the petty ecclesiastic and the fierce violence of the incomprehensible controversialist. The activity left ran to repulsive asceticism or to hair-splitting discussions respecting the Christ, whether of dual or single nature, with one or with two wills. Christians had become idolaters, worshipping relics and carved and painted images; and almost polytheists, making a fourth God of the Virgin Mary, the worship of whom was a continuation of the Isis cult of Egypt. Of course there were exceptions; in places pure and gentle spirits, a few wise and earnest teachers; but no single great character for many a century.

Then in Arabia arose a great prophet, Mohammed, whose more public work dates from 622; and there was only ten years of it, but it was marvelous in activity and results. The faith which he preached is called *Islam*, and his followers *Moslems*. Islam has been regarded as a Christian heresy, as a reaction against the degraded Christianity just described. But it had more originality than this view allows; and yet it found its opportunity in the low state of the church in surrounding lands. It spread rapidly because it represented a simpler, purer, and more earnest religion than the nominal Christianity which it supplanted. It rolled on mightily for a century, laying hold of Jerusalem, taking possession of Alexandria, threatening Constantinople, spreading far westward and up into Spain, in a sweeping tide that Charles Martel stopped at Tours in 732. Islam is supreme faith in one God, *Allah*, "the merciful and compassionate," in immortality, and in salvation by good works. It has many errors and some gross superstitions, but it somehow fires its followers with tremendous zeal and loyalty; it creates deep hatred for idols and idolaters.

It was inevitable that under the stinging criticism of Moslems there would some day arise among eastern Christians a protest against the idolatrous practices of the churches. This came under Leo, the Isaurian, who, as emperor, in 726, led an attack (which became very violent) upon the use of all images, both carved and painted, which had been brought into the churches, making them much like pagan temples. He was leader of the *Iconoclasts*, or "image breakers," who acted much like the Puritans in Great Britain, furiously breaking, defacing, and burning all images of Jesus, Mary and the saints. It was a passionate destruction, born in good intent but barbarously executed. The fight was long and uncertain; marked by great cruelties and associated with base intrigues. After more than half a century of warfare, at the Second Council of Nicæa, in 789 (the seventh ecumenical), a compromise was reached which has shaped the practice of the Greek churches since that day: pictures are allowed, but statues or carved figures are prohibited. The Roman Catholic church then took little part in this controversy. The abuses were not so great at that time in the west. But the Catholic, now as then, uses the symbolism of both kinds of images.

III. GREEK AND HERETICAL CHURCHES.

Curious specimens of fossilized Christianity are the heretical oriental churches. The chief ones to be noted are: (1) The Syrian, the withered remnant of the oldest Gentile church, whose chief pastor resides at Antioch. Its small membership is split into bitter factions. (2) The Armenian, a race church

like the others, whose people are in many ways interesting. Their quietness, thrift and steadfastness make them the Quakers of the east. They split off after the council of Chalcedon, 451, rejecting the dogma of two natures in Jesus as there stated. (3) The Coptic, sunk in dense ignorance but the only living representative of ancient Egypt. Its clergy confer the Holy Spirit at ordination by breathing upon the candidate; they practice in salutation the universal kiss, and they give great prominence to children in their religious services. (4) The Abyssinian, dating from the fourth century and composed of three million half-Christianized savages; a curious mixture of pagan, Jewish and Christian elements. They observe both Sunday and the Jewish Sabbath. An ark, modeled after that in the Jewish temple, occupies the most sacred spot in their churches, and before it a dance is preformed as part of their worship. Their Bible contains the Book of Enoch; a collection of apocalypses much read about Jesus's time, and valuable in New Testament studies. They still wrangle over the obscure mysteries of Christ's nature.

The Greek churches include nearly one fifth of the population of Christendom. That of Greece, and the regions adjacent, is really the mother church. It uses the same language, though modified, in which the Apostles preached and in which they wrote the New Testament. St. Sophia, at Constantinople (built in the sixth century and now occupied by Moslems), is its noblest flowering in architecture, for years the finest church in Christendom. During the middle ages its priests were the learned men of the Christian church. Its brave resistance for ages to Islam merits our continued praise. Its daughter, the Orthodox Greek church of Russia, similar in all essential particulars, was founded about the year 1000. The Czar is its autocratic head (ruling through a synod whose members he appoints), father and priest of his people. Its holy city is Moscow; its holy temples are within the Kremlin in that city.

IV. CHARACTERISTICS OF THE GREEK CHURCHES.

The story of these churches for the past thousand years (one in creed and ritual, but sharply divided by race lines), while not destitute of heroic names and interesting incidents, is quite monotonous and not very instructive. A full description of their faith, ritual and organization cannot be attempted here; but a few things may be set down. Their creed (not used as a doctrinal test so much as an adoring confession) is what was formulated at the first four councils,—Nicæa to Chalcedon,—which confines their theology to the mysteries of the Godhead and the nature of Christ. Unlike the Catholics, they have never denied the laity the use of the Bible in the mother tongue; but, unlike the Protestants, they make little use of it in religious instruction. In fact, religious instruction as known to Catholic and Protestant has little place in the Greek churches. The parish clergy are married before ordination (the higher officials are unmarried monks), but they cannot marry the second time. They lack the authority of the Catholic priest and they do not have the social position of the Protestant minister. Destitute of enterprise and poorly educated, yet many are gentle, kind and helpful. There is no congregational life, as with Protestants, and no energetic brotherhoods, as with Catholics. The monastic spirit is strong, but it runs to isolated hermit life rather than to associated work. The Greek churches do nothing in missions or practical benevolence. Religion is presented to the people chiefly as a worship. There is very

little preaching. Ceremonies are gorgeous and elaborate; the ritual is impressive but with no aid from musical instruments. The sacramental idea is dominant; and the rites of the church are sought for their supposed magical power. Paintings abound, but no carved images. Baptism is a threefold immersion. The ceremony of the Eucharist is similar to the Catholic mass, but the cup is free to the laity, and infants are given the bread. The parish priest is poor, bigoted and superstitious; the church dignitary is intolerant, ostentatious and autocratic. Let us try to appreciate all that is beautiful and helpful in the Greek churches. But surely the gospel has there been overlaid by many superstitions, while human nature has been cramped by dogma and rite. They need the three great modern forces, both destructive and creative: Education, Science, Democracy.

Allen, "Christian History," vol. 1., chap. ix., treats the earlier topics of this lesson; and Stanley, "Eastern Church," Lectures 1., ix., the later; Gibbon, "Decline and Fall," vol. v., pp. 1-40; Schaff, "History of the Christian Church," vol. iv., chap. v., and Trench, "Mediaeval Church History," chap. vii., describe the Iconoclasts and related subjects; Tozer's "The Church and the Eastern Empire" is a valuable manual; Wallace, "Russia," chaps. iv., xxvii., describes the state of religion at present.

Sunday School Notes.

ILLUSTRATIONS OF THE FIFTH YEAR.

Rev. W. W. Fenn, in his Children's Church, is continuing the course of Christian history from the close of the New Testament record down to the time of Channing. He also continues the method of using some masterpiece of art to illustrate each period; and the following list may suggest to some of our teachers a means of illustrating Mr. Crooker's lessons, which cover the same ground:

1. *An Escaping Church*: illustrated by a Portrait of Paul (from an ancient Diptych); the Fall of Jerusalem (Kaulbach); and the Arch of Titus.
2. *In Peril*: illustrated by Christ or Diana? (Long); and The Last Token (Max).
3. *In the Catacombs*: illustrated by The Last Prayer (Gerome); Martyrs in the Catacombs (Lenepveu); Catacomb Scratchings (beginnings of Christian Art).
4. *In Triumph—Constantine*: illustrated by Vision of Constantine (Raphael); Victory of Constantine (Raphael); Donation of Constantine (Raphael).
5. *The Barbarian Invasions*: illustrated by the Repulse of Attila (Raphael); Battle of the Huns (Kaulbach).
6. *Augustine, the Theologian*: illustrated by Madonna and Child with Augustine (Murillo); St. Augustine (Botticelli).
7. *Jerome and the Scriptures*: illustrated by Madonna of the Fish (Raphael); Communion of Jerome (Domenichino).
8. *Gregory and Christian Missions*: illustrated by The Supper of Gregory (Paul Veronese); The Vow of Clovis (Blanc).
9. *St. George* (illustrated by Tintoretto; Donatello).
10. *St. Cecilia* (illustrated by Raphael; Guido Reni).
11. *St. Christopher* (illustrated by Titian).
12. *St. Margaret* (illustrated by Raphael).
13. *St. Nicholas* (illustrated by Paul Veronese).
14. *St. Catherine* (illustrated by Vandyck; Correggio).
15. *Charlemagne*: illustrated by Coronation of Charlemagne (Levy).
16. *Hildebrand*: illustrated by Henry IV. at Canossa (Schwoiser).
17. *The Crusades* (illustrated by Kaulbach; Delacroix).
18. *St. Francis d'Assisi*: illustrated by Murillo and by "Preaching to the Birds" (Giotto).
19. *Dante*: illustrated by Dream of Dante (Rossetti); Dante in Exile (Gerome).
20. *Humanism*: illustrated by Erasmus in his Study (Holbein); The Reformation (Kaulbach).
21. *The Divided House*: illustrated by The Missionary's Story (Vibert).

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Notes from the Field

Report of Board of Directors of the Western Unitarian Conference.

A meeting of the Board of Directors of the Western Unitarian Conference was held at the headquarters Oct. 3, at 10:30 A. M. There were present Mrs. Woolley, Misses Bartlett, Gordon and Hultin, and Messrs. Judy, Jones, McFadon, Fenn and Gould. The president being absent Mr. Judy was chosen to preside. The record of the last meeting was read and approved.

The Financial Committee presented its report showing that out of the twenty directors, fourteen had responded affirmatively to the appeal to contribute to fill up the deficit, and six sent either the whole of the sum or a part of it. One had replied that the money could not be raised, another had replied that he had moved out of the limits of the Conference; thus leaving four who had not replied at all to the letter. The report was accepted and the Committee continued.

The secretary asked leave to present some matters bearing on the finances of the Conference. He stated that he had made a table of all the Unitarian churches inside of the limits of the Conference, with the sums they had contributed to the Conference during the past three years. He said the table showed clearly that only a part of the Unitarian churches in our limits regard the Conference as their representative, and this condition had not been changed by the passage of the Supplementary Resolution of 1892. Therefore it seemed to him financially unwise for the Conference to assume that these unresponsive churches would make any contribution to the Conference. Consequently the Conference must cut down its expenses to meet the income it has from the churches remaining loyal to it. Hence he moved that unless the rent can be reduced the salary of the secre-

tary be cut down sufficiently to bring the expenses within the income of the Conference. This motion was not adopted, but the Board voted: That the Directors will make all effort between now and the March meeting to raise the deficit of last year, and that at the March meeting steps will be taken to meet any deficit for the present year.

Mrs. McMahon's letter resigning her position on the Board was read and her resignation accepted.

Mr. Crothers's letter was read, and the secretary was directed to ask him whether he wished it to be understood as a resignation of his position on the Board.

It was the opinion of the Directors that the next meeting be held in January, but no definite vote was taken; and the Board adjourned subject to the call of the secretary.

A. W. GOULD,
Secretary.

Report of the First Meeting of the Missionary Committee of the American Congress of Liberal Religious Societies.

There were present at the meeting Mrs. Woolley, Messrs. Alcott, Jones, Stolz, Underwood and Gould. Mr. Acton, of Aurora, had been a member of the Committee, but a letter from him was presented in which he declined the position, not through any lack of interest in the work, but through lack of time to attend meetings. A letter from Freeport, Illinois, was also read, asking that a liberal movement might be started in that place. It was accordingly voted that Mr. Alcott be authorized to go there as the representative of the Congress and speak at such times and places as he might find it desirable.

It was also reported that the people of Wheaton, Illinois, were desirous of help from us, and it was therefore voted that Mr. Alcott and Mrs. Woolley be authorized to arrange for a weekday meeting, if they find it desirable, with the assistance of such liberal ministers as they could secure.

Other correspondence regarding persons and places was presented, but no definite action was taken by the committee.

On motion of Mr. Underwood, it was voted that all the members of the committee gather what information they can regarding places desiring liberal religious thought, and report at the next regular meeting of the committee, and also that a standing notice be placed in "UNITY" and "The Reform Advocate" and the "Non-Sectarian," requesting persons desirous of liberal preaching to write to the Chairman of the Missionary Committee.

It was voted that Messrs. Gould and Jones be a committee to arrange a course of lectures on liberal religious subjects with a list of lecturers who could go to towns near Chicago on evenings that did not interfere with their regular work.

It was decided to hold regular meetings on the fourth Monday of each month as far as possible.

A. W. GOULD,
Chairman.

Minnesota Unitarian Conference.

The Minnesota Unitarian Conference held at the First Unitarian Church in Minneapolis, Oct. 14th and 15th, adopted the following resolution:

Resolved: That this Conference learns with deepest regret of the death of Rev. Dr. Reynolds, for eleven years Secretary of the American Unitarian Association, whose earnest work for the Unitarian cause has been productive of so much good in all our country; and that it desires to put on record its great appreciation of the fairness, the faithfulness and generosity of his action in all the interests of the churches herein represented.

Resolved: That a copy of this resolution be sent to UNITY, The Unitarian, and The Christian Register for publication.

The Conference we hope may be productive of renewed interest in the means of broaden-

ing the work and strengthening the faith of those who would stand for the uplifting of humanity. The meetings of Sunday had many brave words to that end. Co-operation was illustrated in the occupation of several pulpits by our visiting ministers. While Rev. A. W. Gould as the sermonizer, assisted by Revs. J. L. Andrew, H. M. Simmons and Helen G. Putnam, occupied the pulpit of the First Unitarian Church. Rev. F. B. Forbush spoke at the Swedish Unitarian Church in Minneapolis, and Rev. F. C. Southworth filled Unity pulpit in St. Paul. In the afternoon Rev. A. W. Gould went to St. Anthony Park in the interest of Sunday-school work. In the evening at the Church of the Redeemer the churches of Fargo, Duluth and Winona were represented by Rev. Messrs. Ballou (by paper), Southworth and Davis; the A. U. A. by Rev. F. B. Forbush; the Western Conference by Rev. A. W. Gould, and the Universalist church by Rev. M. D. Shutter.

At the same time Revs. Helen G. Putnam, of Fargo, and J. L. Andrew, of Sioux Falls; spoke by invitation of Rev. S. W. Sample at the People's Church in Century Hall. Was not that co-operation the real thing?

Monday's sessions were Conference in the truest sense. The time was devoted to listening to "Notes from the Field," and the field was found to be a large one which might be made fruitful indeed if more workers could

be put into it with sufficient financial support. The general depression however keeps much in abeyance for the better times to which all look forward.

We were glad to greet a Norwegian layman, Otto Nilsby, who is going to hold regular services in the neighborhood of Underwood and Fergus Falls. His courage makes one wish that a few more laymen and women should "go and do likewise." The element of liberal thought is steadily increasing in Scandinavian communities as was shown in the reports.

With all the other good things of the Conference the generous hospitality of the ladies of the First Church should not be omitted, for they made all the visitors most thoroughly at home.

Our semi-annual Conference will be interstate by invitation of the Wisconsin Conference and will be held at Memoninee, Wis., the date not yet fixed.

H. G. PUTNAM, Sec'y.

On my way back from Minneapolis I spoke in a school-house at Hawick, nine miles from New Paynesville, and Thursday evening at the Methodist church in New Paynesville, having for my audience a goodly number of American and German Methodists.

October 27th and 28th I speak in Steele, N. Dak., and on the 31st in New Rockford, N. Dak., to a W. C. T. U.

H. G. P.



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Illinois Conference of Unitarian and Other Independent Societies.

The Conference will hold its annual session at Sheffield, Bureau County, on the 23d and 24th instant, opening with a sermon by the Rev. Ida C. Hultin, of Moline, on the evening of the 23d. Other interesting and timely papers will be presented and discussed, and important business will be transacted.

Sheffield is on the Rock Island R. R. and is reached from the I. C. via La Salle, and from the C. B. & Q. via La Salle or Rock Island Junction on the East, or Colona or Moline on the West.

L. J. DUNCAN, Secretary.

Ann Arbor, Mich.

The Unitarian Church at this college town opens this year with a full attendance, and a Bible class numbering 275. On the 14th instant Mr. Sunderland preached on "David Swing in Chicago."

Chicago.

The Board of Directors of the Woman's Western Unitarian Conference met at the rooms Wednesday, Oct. 3, at 3 P. M., the president, Miss Hultin, in the chair. Miss Bartlett and Mesdames Blake, Lackersteen, Jones and Reed were present. Minutes of last meeting read and with one slight correction approved. Mrs. Perkins' resignation was read and accepted and Mrs. Reed appointed to serve as secretary and treasurer. Letters were read from Mesdames Temple, Learned, West and Richardson. Miss Hultin gave a report of the Saratoga Conference, especially the change in the Constitution.

The secretary was instructed to write to Mrs. Williams and Mrs. Coonley, asking them to serve on the Board of Directors in place of Mrs. Wilkinson and Mrs. Perkins, resigned. A letter from Mrs. R. F. Avery was read, and it was moved and carried that the secretary write and express the regret of the Conference that it cannot join the National Council of Women. The treasurer's report was read and it was moved and seconded that a letter be sent to our women calling especial attention to the work. Carried.

Adjourned. B. C. REED, Secretary.

Des Moines, Iowa.

The program of the Woman's Section of the Des Moines Unity Club for the current year, has a series of miscellaneous papers on The Vocation that Pays, Home Anarchy, Household Sanitation, Folk Lore, Philanthropy, Hendrik Ibsen, Edgar Allen Poe, Rights of Capital and Labor Under the Constitution, Food and Morals, The Labor Question, The Broadening Influence of the Poets, and can Social Inequalities be Remedied by Legislature?

Madison, Wis.

The Unitarian Church in this city has extended a call to Rev. W. D. Simonds, who has accepted it. Mr. Simonds is the well-known pastor of the Independent Congregational Church at Battle Creek, Mich., where he was remarkably successful in reaching the people, his congregation numbering eight or nine hundred. The people at Madison are to be congratulated upon their choice; and with their co-operation the earnest eloquence of their minister ought to make the church a power for good among the students of the university.

St. Anthony Park, Minn.

The effort to maintain a Sunday-school here is proving successful. Though Mr. Crother's departure has discouraged the people somewhat, yet the school has started again this fall with about forty pupils. Occasional services are held at four o'clock Sunday afternoon, whenever a liberal minister offers himself. The western secretary conducted ser-

VICES there October 14th and found the prospect very cheering.

St. Louis, Mo.

The Non-Sectarian Church is moving on excellently in its work. New people are coming into its fellowship every month. Dr. R. C. Cave occupies the pulpit every Sunday morning, and Rev. J. W. Caldwell Sunday evenings.

An Emerson class with a membership of sixty meets on Wednesdays and is doing good work.

A new circulating library of liberal religious books is being collected. The Sunday-school under the able guidance of Mr. J. M. Battle is doing good work. The Bible class is using "Beginnings," and find it the best Sunday-school book yet published for non-sectarian Sunday schools.

On the 28th of September J. W. Caldwell preached in Sturgeon, Mo., on the new religious movement, to a congregation of over three hundred. There was a general interest expressed, and a desire to have such services continued. On the thirtieth he preached two sermons in the court-house in Salisbury, Mo. The hearing was excellent, and an effort is being made to have regular services and to organize a non-sectarian church.

In August two sermons were preached in Linneus, Mo., to large audiences, and there is a demand for an undenominational church. The churches that co-operate in the Liberal Congress have an unprecedented opportunity, and should prove equal to the demands. C.

Notice of Illinois Congress.

A State Congress of the Liberal Religious forces of Illinois will be held under the auspices of the American Congress of Liberal Religious Societies at Streator, Ill., November 20, 21 and 22. The officers of the American Congress will have charge of the preparation and the meeting until it is able to organize itself. The object will be to foster the feeling of fraternity among those who are in the main like-minded concerning the fundamentals of religion, though differently named, and to see whether it is not possible for such forces to unite in a systematic and well-directed propaganda, in the interest of humanity, and in quest of knowledge, justice, love and reverence. All societies in sympathy with this object within the state are requested to send delegations of three or more, and all individuals throughout the state who are interested, are cordially invited to come. A program which will consider vital questions of the present day is in course of preparation and will be duly announced.

If the time is ripe for this onward step of the liberal forces anywhere, it is ripe in Illinois. Let us have a large and earnest meeting to prove that our faith is practical, and that our practice is worth our faith.

JENKIN LLOYD JONES,

Gen'l Sec'y of the American Congress of Liberal Religious Societies.

Correspondence

To the Editor of the UNIVERSALIST.

DEAR SIR:—One point in your editorial on "Is This the Work of a Federation?" in the issue of Sept. 22d, calls for a word of correction. Your statement that Messrs. Schindler and Alcott are engineering a movement here under the style of the "Peoples' Church" "to overthrow and disintegrate the Universalist parish and found another organization on its ruins," is wholly incorrect, and is unjust toward the ministers named, and, in view of the facts as to the Universalist parish here, is unjust toward us. For a number of years we have tried, by spasms, to keep alive a Universalist society in this city. We have undertaken the work with a number of different ministers—some of them sent here by the Convention Missionary Board. Every attempt has been a failure—for almost the years of a generation we have grown steadily

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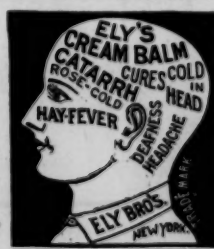
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weaker; our last effort, begun about two years ago, ended as a hopeless and humiliating fizzle. To try any further would be folly. Before either Mr. Schindler or Mr. Alcott ever came to Dixon the Universalist parish was dead beyond any hope of resuscitation.

A member of our society attended the Liberal Congress last May. It occurred to him that possibly an undenominational liberal movement might succeed here. He consulted with several of the Congress leaders; and a correspondence after the Congress resulted in Mr. Schindler's coming here to look the field over, and hold a preliminary meeting to test the outlook. A favorable attendance, as to numbers and enthusiasm, was the result. Arrangements were made to hold services from June to September to see what the enterprise would result in. The first four meetings were held in the Shuler Hall and the court-house. It was Mr. Schindler's judgment (clear and openly expressed) that to go into the Universalist edifice with these meetings would be a mistake. But others felt differently. The church was not being used; it is a better place for religious services than is the court-house; the Universalists offered the use of their house, and at a regularly called meeting of the society and the Board of Trustees a committee was appointed to arrange the terms of its occupancy. We deem it altogether better for our property that it is being occupied and cared for. Every step in this movement has been openly and regularly taken on both sides. And neither Mr. Schindler nor Mr. Alcott can truthfully be charged with any attempt to secure the use of our property. If the enterprise succeeds we shall all rejoice.

As to the purpose of the Congress, whether it is a federation or a new denomination, we are neither prepared to say, nor particularly concerned. Only so the Liberal cause makes headway here and elsewhere in teaching the truth and promoting righteousness. Being unable to succeed as a Universalist church there should be no objection from the outside if we are able to succeed as a Peoples' church.

Fraternally,
C. F. Emerson,
John L. Lord,
A. T. Keithley,
Jane A. Johnson.

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Religious Persecution in Russia.

There is a brief but interesting paper in *Good Words*, made up of extracts from letters written by a peasant born in Kherson, in Southern Russia, who for the last fifteen years has played an important part in developing Stundism in Russia. It is illustrated by several rough drawings of Stundists in prison garb. They are chained by their ankles, and have one-half of their heads shaved. The letters begin by describing how one peasant, convicted of being a Stundist and of not having had his child baptized in the Orthodox Church, was sent to gaol for two months, and had his child taken from him and given to a Greek Orthodox to be educated. A peasant in the province of Kief describes how at night the police swooped down upon his cottage and seized his tracts and hymn book; and another Stundist describes how they had to meet for worship in the sedge by a river's bank, and had sometimes to stand up to their knees in ice and water for an hour. In the province of Kief, Stundists were seized and kept in goal for

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It is as distinctly charming as it is exceptional to come upon a writer who has lived a long life, and joyfully acknowledges that it has been a happy one. Miss Cobbe not only belongs to this class, but, so far as any recent autobiographer is concerned, may be placed at the head of it. Miss Cobbe has something of interest in the form of letters or stories about all sorts of notable people, including Mill, Darwin, Tennyson, Browning, Dean Stanley, Cardinal Manning, Matthew Arnold, Mrs. Kemble, Lady Byron, Mrs. Stowe, Mary Somerville, Dr. Jowett, W. R. Greg and many others.—*London Telegraph*.

Her reminiscences of life, men, and events are full of interest and variety.—*London Times*.

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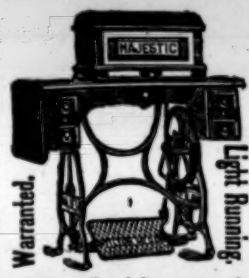
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fifteen days without trial. During this time their heads were shaved, and they were supplied with barely sufficient food to keep them alive, and they were beaten and cuffed by the police. A Stundist who is convicted of endeavoring to convert an Orthodox is exiled to Trans-Caucasia for life or for a term of years. If they then refuse to give up their proselytism they are sent to Siberia. Extracts are given from a Stundist sent to fourteen years' penal servitude on the charge of blasphemy. Another Stundist sent for life to the heart of Central Siberia gives a very pleasant account of his life there. He finds many of his brethren in that district, and hears of them 3,000 versts away on the Amoor. "You will find it pleasant enough here," he says, and then adds as a special attraction that there are splendid opportunities for bee culture.

HEALTH, comfort and happiness abound in homes where the "Garland" Stoves and Ranges are used.

Ten Thousand Tons a Day.

It is a curious and rather startling fact that next to the articles entering into food and clothing paper is the most universally used commodity in the world. It would be an almost impossible task to find in any civilized community a person or business concern that does not to a greater or less degree make use of paper in some of its various forms. Some philosopher has said that the civilization and prosperity of a country may be measured by its consumption of paper. If this is as fair an index as seems to be upon reflection to be reasonable, says the Philadelphia Times, statistics prove the United States to have distanced all the other nations of the world in the race of true development. Perhaps no line of business has had a more remarkable growth in the United States the past ten years than the paper making industry. This is true in all branches, but especially so in the line of book and news print papers. The American people are a nation of readers, and the rapidly decreasing prices of books and newspapers have greatly increased the consumption of paper in these two lines. One or two cents will purchase a mass of reading matter in the form of our great dailies, consisting of from eight to sixteen pages while 12 to 20 cents will purchase handsomely bound and attractive books of standard and popular authors. The daily output of news print paper in the United States is about 1,200 to 1,500 tons. Just think of 125 or 150 car loads of newspapers mentally devoured each day in this country! The production of news print is larger than any other grade. That of book paper is probably as much as 1,000 tons and of writing 450 tons, each, daily.

It will be interesting here to quote some of the figures of the paper industry in the United States as compiled by The Paper Trade Journal. The gross daily capacity of the paper mills of the United States in operation during 1892-3 for all kinds and grades of paper was estimated at about 10,000 tons. Of this amount nearly 2,500 tons represented news print and book paper, 1,800 tons of wrapping paper, 850 tons strawboard, 450 tons of writing paper and almost 2,400 tons of the various other kinds and grades. The States which rank first in the production of paper are New York, Maine, Massachusetts, Wisconsin, Pennsylvania, Ohio, and Illinois. From these seven States come nearly three-fourths of the entire supply of the country. By far the greater part of the vast output is consumed in the United States, the greatest paper using country in the world. In foreign markets, however, American paper is gaining

a firm footing. The greatest consumption of printing paper is in the Sunday editions of the metropolitan dailies, which often require from 60 to 100 tons for a single issue. With the rapidly increasing output prices have as rapidly declined, until to-day a grade of news print paper worth twenty-five years ago, 13 cents or 14 cents per pound is now sold at 2 1/4 cents to 3 cents—a decline in price unequaled in the history of any other industry. This enormous decrease in the cost of paper is due especially to the introduction of wood as paper stock. To-day it is the principal material used in the manufacture of paper for all but the highest grades of book and writing. News print and not only ordinary but even very attractive qualities of book paper are made entirely of wood. Another means conducive to this phenomenal reduction of cost has been the improvement in methods of making wood pulp. The perfection and greater efficiency attained in paper-making machinery, rendering much larger production easily possible in a given time, have added materially in this downward trend of price.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

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The Sins of the Commonplace.

The sharpest distinction between the rich and the poor, or, more truly stated, the distinction between the refined and the unrefined, is shown in the attention to or neglect of little things, especially in the minor morals of the toilet. Money counts for so little in these matters that it is to be deplored that every mother does not realize the importance of training children in the habits that mark the distinction between refinement and vulgarity, and which become second nature. Care of the hands is a duty that few children are taught to carry out as they should; the care of the hair is too seldom attended to with that nicety which is necessary to insure its health and beauty. The care of the dressing of the neck, both for boys and girls, is too often neglected, and in men and women often becomes a social impediment. The care of the body should be considered a cardinal virtue, and would be, if every human being were taught to consider the body the temple of the soul.

The criticism so often justified by the condition of the poor, that the outside garments are secured at the sacrifice of those inside, would not be made if the body were considered by each human being the casket of that spark which marks the difference between man and the brute. The thoughtful man, sensitive to his surroundings, is impressed in traveling with this lack of care, even in those whose belongings give every evidence that carelessness is due to lack of innate refinement.

If cleanliness becomes a matter of comfort, it will be secured; men will work for it as they do for food; and the child properly



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THE WOMEN'S UPRISING.

—BY—
JENKIN LLOYD JONES.

A sermon suggested by the Woman's Congress held in Chicago last May. Neatly printed, with attractive cover. Will make a pleasant souvenir of this memorable congress. Single copies 10 cents. By the hundred, \$6.00.

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A Marvellous Showing.

The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other brand.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

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trained will find in maturity that the niceties of the toilet in detail are as imperative as food or companionship. The relation between cleanliness, absolute and entire, and morals is too often slurred over. The man who takes the time to perform his toilet to perfection is the man who secures time to think. His mind is thoroughly awake, and he has secured the habit of leisure, at least to the extent of recognizing that he is of enough importance to give himself some attention. He may not be a saint, but the chances are that his sins will be those that are peculiar to the refined nature.— *The Outlook.*

Invitation.

The Church of Good Will, of Streator, Ill., sends cordial greetings and a hearty welcome to the Liberal Societies within the state, of whatever faith or name, and all other persons who desire to attend the meetings on November 20, 21 and 22, called for the purpose of organizing a State Congress of Liberal Religious Societies,—extending to all the hospitality of our homes. Those intending to accept this hospitality will confer a favor by so informing the secretary of the church.

Organized two years ago upon the unrestricted fellowship of a common humanity, and working in the common bond of desire to know the truth, to live the right and to help mankind, we are in full accord with the object of these meetings as stated in the call and have an experiential faith in the ripeness of the time. Therefore we bid you, come.

W. H. LUKINS, *President.*
MRS. CARRIE M. PLUMB, *Secretary.*
L. J. DUNCAN, *Minister.*

"Their Moving Home."

It is well enough for artists to picture the old covered van drawn through the shady English lane, with the tinker, his family, and their lares and penates. That might do in England, or even in "these United States" in years gone by; but the Moving Home of today is a Vestibule Limited Train such as the Erie lines are running daily between Chicago and New York—drawing room, sleeping cars, dining cars, and elegant day coaches, Pullman Company's build, lighted by gas, heated by steam—and in an hour's travel the modern "Home" will cover a long day's journey of the old van, while comfort, convenience and even luxury are all met with. It is only another case of "the people demand it," and the Erie lines, always in the front rank, meet their requirements.

AT SINAI Temple Dr. E. G. Hirsch will deliver a discourse at 10:30 A. M. on "The Ethical Education of Children."

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH the pastor, Jenkin Lloyd Jones will preach at 11 A. M. on "The Word of the Spirit to the Home." Sunday-school at 9:30 A. M. At 8 P. M. Mr. Charles Zeublin will give his fourth University Extension Lecture, on "Kingsley: Alton Locke and the People's Charter."

You Would Buy a Set

Of these SOUVENIR SPOONS, but you think there must be some catch on account of the small sum asked for them. It is a genuine offer and we do this to dispose of them quickly.

Remember we Refund your Money

IF YOU FIND THEY ARE NOT AS REPRESENTED.

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What the "Christian at Work" of New York has to say in their issue of March 22, 1894.

"These Spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these Spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the Spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

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